


بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

**By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)**

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| 1. *Alif. Lam. Ra.*[2681] A Book [x] We descended it [x] to you [g] to [*you* [s]] exit the mankind from the darknesses [w] to the illumination [x] by their Lord's leave to *Sseratte* (*a single and specific Path of*) The Mighty The *Hameede*[2682] (*He Who is multitudinously praised/He Who is iterative praiser*). | الٓر ۚ كِتَٰبٌ أَنزَلۡنَٰهُ إِلَيۡكَ لِتُخۡرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِ رَبِّهِمۡ إِلَىٰ صِرَٰطِ ٱلۡعَزِيزِ ٱلۡحَمِيدِ ﴿١﴾ |
| 2. Allah, Who for Him what (*are*) in the Heavens [w] and what (*are*) in the Earth [w]; and *waylon*[2683] (*lengthy: woe/bane/valley in Hell*) for the unbelievers of a severe torment. | ٱللَّهِ ٱلَّذِي لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِ ۗ وَوَيۡلٌ لِّلۡكَٰفِرِينَ مِنۡ عَذَابٖ شَدِيدٍ ﴿٢﴾ |
| 3. Who [r] *yestahebbona* (*they* [z]*: questingly like/prefer*)[2684] the life [w] (*of*) the world [w] over the Hereafter's [w] and they [z] repel *a'n* (*off*) Allah's path and *yabghonaha* (*they* [z] *earnestly-quest it* [w]) crookedly; those (*are*) in a far misguidance [x]. | ٱلَّذِينَ يَسۡتَحِبُّونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى ٱلۡأٓخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبۡغُونَهَا عِوَجًا ۚ أُوْلَٰٓئِكَ فِي ضَلَٰلِۭ بَعِيدٖ ﴿٣﴾ |
| 4. And not We sent of a messenger except by his people's tongue, to manifest[2685] [*he*] for them; so misleads Allah whom [p] [*He*] wills and divinely-guides [*He*] whom [p] He wills; and He (*is*) The Mighty The *Hakeemo* (*infinite hekmah*[2686] *Possessor*). | وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوۡمِهِۦ لِيُبَيِّنَ لَهُمۡ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُ ۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٤﴾ |
| 5. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te* [w] (*miracles/signs/proof*) that let-exit [*you* [s]] your [t] people from the darknesses [w] to the illumination [x] and let-remind [you [s]] them by Allah's Days; verily in *tha'leka* (*afar-that-it/*) [x] surely (*are*) *Aya'ten* [w] (=*Aya'te* [w]) for every *ssabbaren* (*an ever/stout patience-endurer*), *shakoren* (*iterative thanker*). | وَلَقَدۡ أَرۡسَلۡنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنۡ أَخۡرِجۡ قَوۡمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرۡهُم بِأَيَّىٰمِ ٱللَّهِ ۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّكُلِّ صَبَّارٖ شَكُورٖ ﴿٥﴾ |
| 6. And *edh* (*when/since*) said *Mosa* (*Moses*) for his people: let remember you [z] Allah's boon [w2687] on you [b] *edh* [*He*] delivered you [b] from Pharaoh's *aal'e* (*family, house-/kin/chiefs/followers*) afflicting you [b] [*they*] the ill torment; and *youthabbehona* (*iteratively slaughter they* [z]) your [n] sons and *yasta'hyo*[2688] (*they* [z] *affirmably-let-live*) your [n] women; and in *tha'lekum* (*collective-afar-that*) [x] | وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ أَنجَىٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ وَيُذَبِّحُونَ أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡ ۚ وَفِي ذَٰلِكُم بَلَآءٞ مِّن |

[2681] See the Lexicon attached to this Translation for commentary.
[2682] The word "*Hameed*"= "**حميد**" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*!
[2683] Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.
[2684] See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word!
[2685] The word "**يبيّن**" means elucidates, clarifies, i.e. explains plainly Allah's message.
[2686] See the Lexicon attached to this Translation for "*hekma*!"
[2687] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!
[2688] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

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| (*is*) a great essay from your [n] Lord. | رَبِّكُمْ عَظِيمٌ ٦ |
| 7. And *edh* (*when/since*) *ta'aththana*[2689] (*iteratively proclaimed*) your [n] Lord, *la'en* (*if indeed*) you [c] thanked, surely [*I*] assuredly[2690] augment you[c] and *la'en* unbelieved you [c] verily My torment (*is*) assuredly severe. | وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ٧ |
| 8. And said *Mosa* (*Moses*): if you [z] unbelieve you [f] and who[p] (*are*) in the Earth [w] together, so verily Allah (*is*) assuredly[2691] Rich *Hammeedon* (*He Who is multitudinously praised/He Who is a multitudinous praiser*). | وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ٨ |
| 9. Has not come (*to*) you [b] *naba'o*[2692] (*piece-of-significant-and-availing-news*) (*of*) who [r] of before you [z]: *Noohen's* (*Noah's*) people and *Aaden's* and *Thamooda's* and who[r] of after them, knows them not except Allah, came[w] (*to*) them their messengers[x] by the evidences[w] then *raddo*[2693] (*they*[z] *forthwith-returned*) their hands[w] into their mouths[2694] and said they[z]: verily we unbelieved in what you[z] (*had been*) sent by it [x] and verily we (*are*) in a doubt, of what [*you* [g]] invite us to [*it* [x]] suspect[2695]. | أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ٩ |
| 10. Said [w] their messengers[x]: is in Allah a doubt; the Heavens'[w] and the Earth's[w] *Fatte're* (*innately-perfect-Originator*), [*He*] invites you[b] to forgive [for] you [b] [*He*] of your [n] offenses and tarries you[b] [*He*] to *ajalen*[2696] (*term-limit*) *musamma*[2697] (*that which is designated and/or named*); said they [z]: *en* (*not*) you [f] (*are*) except humans like us, you [z] want to repel us *a'n* (*off*) what [were] our fathers worshipping; so *otona* (*let-come you* [z] *to us*) by an authority[x] manifester[x]. | ۞ قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ ١٠ |
| 11. Said[w] to them their messengers[x]: *en* (*not*) we except humans like you[b]; [and,] but Allah *yamonno*[2698] ([*He*] *graces His boon*[w]) on whom [p] [*He*] wills of His *eba'de* (*worshippers/submitters/slaves*); and not [was] for us to *na'ateekum* (*bring forth to you* [b]) by an authority except by Allah's leave and on Allah then let trust the believers. | قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١١ |
| 12. And what (*is*) for us that not we trust on Allah and | وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ |

[2689] The word "تَأَذَّنَ" = "أكثر الإعلام، قاله سيبويه" i.e. *iteratively* proclaimed. See التاج!

[2690] The "ل" in "لأزيدنّ" and in "لشديد" and "لغني" in *Ayah* # 8 below, all are *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*!"

[2691] The "ل" in "لغني" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*"!

[2692] See the *Lexicon* attached to this *Translation* for "*naba'a*!"

[2693] The word "فردّوا" is rooted in "ردّ" meaning *forthwith returned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you[c] by a greeting[w] then let-you[z] greet by better than it[w] or let-forthwith-return it.[w] you [z]" (S4: 86)!

[2694] The expression "*returned their hands into their mouths*" means out of rage towards the messengers, or by way of telling the messengers to "*be quite*" or "*we are amazed at what you (messengers) are saying*"!

[2695] The word "مريب" here is "نعت" = *epithet*, i.e. an "adjective," hence "suspect!" See إعراب القرآن، محمود صافي However, the word "*suspect*" could fit for a *noun* or an *adjective*!

[2696] The word "الأجل" means term-limit, see اللسان!

[2697] The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

[2698] The word "مَنّ" in "يَمُنّ" means "أنعمة يُنعِمُها!" That a "*boon* He *graces it*!"

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| *qad* (*already and affirmatively*) [*He*] divinely-guided us our paths and surely assuredly[2699] *nassbiro* (*we hold on patiently*) on what you[z] bothered us; and on Allah then let trust the trusters. | وَقَدْ هَدَىٰنَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾ |
| 13. And said who[r] unbelieved they[z] for their messengers[x]: surely we assuredly[2700] exit you[b] from our land[w] or surely assuredly[2701] you[z] return [in] our sect[w]/faith[w]; then revealed[2702] to them their Lord: surely [*We*] assuredly perish the *dha'lemeena*[2703] (*injustice-doers*). | وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾ |
| 14. And surely assuredly[2704] [*We*] domicile you[z] the land[w] from after them; *tha'leka* (*afar-that-it/*)[x] (*is*) for who[p] [*he*] feared/knew[2705] My Status/-Standing[2706] and [*he*] feared/knew [*My*] menace[2707]. | وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ |
| 15. And *istaftaha* (*sought opening/ overwhelming victory*) they[z] and disappointed every *jabbaren* (*vigorous compeller-/ ever contumacious stubborn*) perverse/obstinate[2708]. | وَٱسْتَفْتَحُواْ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾ |
| 16. From beyond[2709] him (*is*) Hell[w] and [*he*] (*is to be caused to*) drink water[x] *ssadeeden* (*blood and pus of the Hell's folks*). | مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ |
| 17. *Yatajarra'ao*[2710] (*dislikably and iteratively sips*) it[x] [*he*] and almost not (*easily*) swallows[2711] it[x] [*he*]; and *ya'atee* (*approaches/ comes to*) him the death from every place and not he (*is*) surely *mayye'ten*[2712] (*dying/ dead*); and from beyond[2713] him (*is*) a harsh torment. | يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ |
| 18. Example/parable (*of*) whom[r] unbelieved they[z] by their Lord their works (*are*) like ashes hardened[w] by it[x] the wind[w] in a tempestuous day, not enable they[z] of what they[z] earned over a thing; *tha'leka* (*afar-that-* | مَّثَلُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَىٰ شَىْءٍ ذَٰلِكَ هُوَ |

[2699] The "ل" in "لنصبرنّ" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*"!
[2700] Similarly the "ل" in "لنخرجنكم," "لتعودن" and "لنهلكن" are all *juratory* "ل" = "ل القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*"!
[2701] See footnote 19 above only for "لتعودن"!
[2702] The word "أوحى" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "الوحي" is *fire* or *king*! See اللسان!
[2703] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!
[2704] See footnote 19 above, except here with respect to: "النسكننكم!"
[2705] The word "خاف" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See اللسان!
[2706] The word "مقامِي" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before Me!
[2707] The word "وعيد," by Arabic (*linguistic*) Rule, has an omitted *speaker's pronoun* "ي," omitted, for "التخفيف," = "alleviation, lightening!" See إعراب القرآن، لمحمود صافي
[2708] The word "عنيد" = "*obstinate*" which is "نعت" = *epithet*, in *grammatical* term an "*adjective*" for "*jabbaren*!" See إعراب القرآن، لمحمود صافي!
[2709] The word "وراء" in "ورائِه" means:
(1) "القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة."
(3) ولد الولد. So, here (1) or (2) could apply!
[2710] The "يتجرّعه" is to *iteratively sip it dislikably*, like a *bitter medicine*, or a *defeat by an opponent*, etc. See اللسان!
[2711] The word "يسيغه" is *easily swallows* it, but I know of *no single* English word for "يسيغ" other than *easily-swallows*! Hence the *qualifying prefix* of "*easily*" is in *parenthesis*, as it is surely *implied* and clearly *inferred* in "يسيغ" by definition but the word "easily," is *not explicitly stated* in the text *per se*!
[2712] The whole expression: "And comes (*to*) him the death from every place and not he (*is*) surely *mayye'ten* (*dying*,)" show the *prolonged and many-sided torture* which afflicts the individual in reference! Hence, all amounting to a lofty type of Arabic *tongue* expression for "*prolonged and many-sided torture*!"
[2713] The word "*beyond*" here same as 29 above!

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| *it/*)[x] (*is*) the far the misguidance. | ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾ |
| 19. Have not [*you* [s]] seen that Allah created the Heavens[w] and the Earth[w] by the right; *en* (*if*) [*He*] wills undoes you[z] [*He*] and *ya'atee*[x] (*creates/causes to exist*)[x] [*He*] by a new creation. | أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ |
| 20. And not *tha'leka* (*afar-that-it/*)[x] (*is*) on Allah surely *azeez*[2714] (*mighty/impracticable*). | وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾ |
| 21. And appeared they[z] for Allah together; then said the weaklings for whom[p] *istakbaro*[2715] (*they*[z] *affirmed their*[n] *prideful haughtiness*) verily we were for you[b] followers; so are you[f] sufficers[2716] *a'n* (*off*) us of Allah's torment of a thing; said they[z]: had Allah divinely-guided us surely we (*would have*) divinely-guided you[b]; equal on us whether we bewailed[2717] or *ssabarna* (*we had held on patiently*), not for us of a *maheessen* (*an escape-place*). | وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾ |
| 22. And said the Satan, *lamma* (*when/whence*) the matter (*had been*) judged/finished[2718], verily Allah promised you[b] the right's promise and I promised you[b] then I unfulfilled[2719] (*for*) you[b]; and not [was] for me on you[b] of an authority except that I invited you[b] so *estajabtom*[2720] (*you*[z] *compliantly-answered*) for me; so let-not you[z] blame me and let blame you[z] your[n] selves[w]; neither I am *mussrekhey* (*sought-reliever of*) you[b] and nor you[f] (*are*) *muss'rekhey* (*sought-reliever of*) me; verily I unbelieved by what you[z] partnered [*me*][2721] of before. Verily the *dha'lemeena*[2722] (*injustice-doers*) for them (*is*) a painful torment. | وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾ |
| 23. And (*had been*) admitted whom[r] they[z] believed and worked they[z] the righteous-works[w] paradises[w]/-gardens[w] run[w] from under it[w] the rivers, immortals they[z] (*are*) in it[w] by their Lord's leave, their greeting[w] in it[w] (*is*): peace. | وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ﴿٢٣﴾ |
| 24. Have not seen [*you*[s]] how struck Allah a parable[x]-/example[x] a good[w] word[w] like a good[w] tree[w] its[w] origin (*is*) firm and its[w] [branch] (*is*) in the sky[w]. | أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ |
| 25. *To'atee*[w] ([*It*[w]] *churns-out*)[w] its[w] *okola* (*fruits/crops/edibles*) every period by its[w] Lord's leave; and strikes Allah the parables/examples for the mankind, *la'alla* (*craving* | تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ |

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2714 The word "عزيز" has *many* meanings, among them are: *mighty*, *impracticable*, *infeasible*!
2715 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
2716 The word "مغنون" has *triple* meanings: (1) *sufficers*, (2) *enrichers*, (3) benefiting!
2717 The word "جزعنا" of "جزع" has several meanings, among here: bewailed! See اللتاج!
2718 The word "قضى" in "قُضِيَ" bear the dual meanings of (1) judged, or (2) finished!
2719 The word "أخلف" mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation)!
2720 The word "استجبتم," is *answered* plus *made available* what was *requested*, i.e. "*favorably-answered*!"
2721 The letter "نَ" in "اشركتمون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "اشركتمون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي
2722 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

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| *currently unavailable deed that/perhaps*) they bethink they [z]. | لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ |
| 26. And a parable/example (*of*) *khabeethaten* (*wicked/ill-natured*) word [w] like a *khabeethaten* tree [w] uprooted from the Earth's [w] top, not for it [w] of an abode. | وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ |
| 27. Allah firms whom[r] they[z] believed by the say[x2723] the firm (*immutable*)[2724] in the life[w] (*of*) the world[w] and in the Hereafter[w] and Allah misleads the *dha'lemeena*[2725] (*injustice-doers*) and does Allah whatever[2726] [*He*] wills. | يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ |
| 28. Have not seen [*you* [s]] to whom [p] substituted (*i.e. betook*) they[z] Allah's boon[w2727] (*for*) an unbelief and settled their people the home[w] (*of*) the worthlessness. | ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾ |
| 29. Hell [w] *yasslawna*[2728] (*they* [z] *be broiled on/by*) it [w] and wretched the abode. | جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ |
| 30. And they [z] made for Allah compeers to mislead they[z] *a'n* (*off*) His path; let-say [*you*[s]]: *tamatta'ao* (*let-relish you*[z] *the temporary worldly delight*), so verily your [n] destiny (*is*) to The Fire[w]. | وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾ |
| 31. Let-say [*you*[s]] for My *eba'de* (*worshippers/submitters/slaves*) who [r] they [z] believed *youqehmo*[2729] (*to: they* [z] *uphold/sustain the prescribed obligations of*) the Prayers[w] and expend they [z] of what *razaqna* (*We provided-/allotted*) them secretly [x] and overtly [w] from before that *yaa'teya* (*approaches/comes*) a day [x] neither a selling in it [x] and nor *khelalon* (*ultimate-friendships*). | قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾ |
| 32. Allah, Who created the Heavens[w] and the Earth [w] and [*He*] descended from the sky [w] water [x] then *akhraja* ([*He*] *produced/emerged*) by it[x] of the *thamara'te*[w] (*trees/plant crops/fruits*) [w] a *rez'qan*[x] (*provision/victuals for sustenance/rain*)[x] for you[b] and [*He*] subjugated for you [b] the *folka*[w] (*ship/ships*) [w] to run [w] in the sea by His command and [*He*] subjugated for you[b] the rivers. | ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾ |

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[2723] The commentators of the Qur'an say that the "*firm say*" is: لا إلاه إلاّ الله و أن محمدا رسول الله.

[2724] That is *the stable*, *the firmly fixed* say! It is: "لا اله إلا الله," translated as "No an *elaha* (*a deity*) except Allah!" The word "الثابت" is "نعت للقول" so it is an *epithet*, *adjective* qualifying the say! See عراب القرآن، لمحمود صافي!

[2725] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[2726] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

[2727] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[2728] The word "يصلون" *transliterated* "*yaslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

[2729] The word "يقيموا" is rooted in "أقامَ" =upheld! *Linguistically* "أقامَ" means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "يقيموا" means they: (1) *uphold/fulfill*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, of the Prayer! (2) *Called or upped to perform* the Prayer itself! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only uphold/maintain and perform* it!

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| 33. And subjugated [*He*] for you[b] the sun[w] and the moon[x] *da'ebay'ne*[99] (*both wontedly-successors*) and subjugated [*He*] for you[b] the night and the day. | وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾ |
| 34. And *aa'takum* ([*He*] *accorded/ gave you*[b]) of all what you[c] asked Him; and *en* (*if*) you[z] count Allah's boon[w100] not *tohssoha*[101] (*comprehensively reckoned it*[w] *you*[z]); verily the mankind (*is*) surely *dhalomon*[102], (*iterative injustice-doer*) *kaffaron*[103] (*ever/ stout ingrate*) | وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ إِنَّ ٱلْإِنسَـٰنَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ |
| 35. And *edh* (*when/ since*) said Ebraheemo (*Abraham*): my Lord let-make [*You*[s]] this, the *balada* (*region/ settlement*) secure and let-far-side[104] me [*You*[s]] and my sons to worship [*we*] the idols. | وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَـٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ |
| 36. My Lord: verily they[y], assuredly misled[w] many of the mankind; so who[a] [*he*] followed me, so verily he (*is*) of me and who[a] [*he*] disobeyed me, so verily You[g] (*are*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*). | رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ |
| 37. (*O*), our Lord: verily I settled of my progeny[w] by a valley other than possessor (*of*) *zar'en* (*crops about to be harvested/ sprouts*) at Your House The Sacred; (*O*), our Lord: to *youqeymo*[105] (*they*[z] *up/ sustain the prescribed obligations of*) the Prayer[w] they[z]; so let-make [*You*[s]] *af'edatan* (*keen-preoccupation of the hearts*) of the mankind *tahwee*[106] (*to fleetly-fall coming*) to them and let-provide them [*You*[s]] of the *thamara'te*[w] (*trees/- plant crops/ fruits*)[w] *la'alla* (*craving currently unavailable deed that/ perhaps*) they, thank they[z]. | رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾ |
| 38. (*O*), our Lord: verily You[g] know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth[w] and nor in the sky[w]. | رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾ |
| 39. The praise (*is*) for Allah, Who granted for me on[107] the *keba're* (*agedness/ oldness*) *Ismaela* (*Ishmael*) and *Is-haqa* (*Isaac*); verily my Lord (*is*) surely *Sameeo* (*Acute-Hearer/ Enabler of others to hear/ favorable Answerer to*) the prayer. | ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَـٰعِيلَ وَإِسْحَـٰقَ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ |

[99] The word "دائبين," there is *no* English equivalent for it *per se*! However, closest to it could be "*both continuously-successors*," as "*successor*" alone could stand for: "خالف، عاقب، وارث!" So, *qualifying* successors with "*continuously*" imparts *corrects* inference, and *eliminates* the ideas of: "خالف، عاقب، وارث" all together!

[100] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[101] The word "أحصى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر!

[102] See the *Lexicon* attached to this *Translation* for "ظالم"; "ظلوم"="كثير الظلم"= "*iterative injustice-doer*" and "أظلم"= "*wronger*!"

[103] The word "كفّار," *strongly intensive singular masculine noun* meaning: he who is *ever/ stout* ingrate!

[104] The word "اجنبني" means *disperse* me, *put me aside* or *side me off*, i.e. اصرفني و ابعدني جنبا اي غريبا.

[105] See footnote 2723 above regarding *maintain*!

[106] The word "تهوي" means: *fleetly (quickly) fall on* or *come down to*…! As "الهوي" = "سرعة الفعل!" See الهادي!

[107] The prepositional Arabic article "على"="*on*" has *many* meanings, among them: (1) "المصاحبة"=*accompaniment* and (2) "الإستعلاء"=*superiority* or *being on top*! In this case "على" is used, and Allah knows best, to mean: *on top of the fact*, *or despite the fact*, or *prevailing on the fact* of "old age" procreation was still possible! Because of Allah's say so!

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| 40. My Lord: let-make me [*You*[s]] the Prayer's[w] maintainer and of my progeny[w] [*too*]; our Lord: and *taqabbal*[108] (*let-clemently accept* [*You*[s]]) [*my*][109] invocation/prayer. | رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ |
| 41. (*O*), our Lord: let-forgive for me [*You*[s]] and for my begetter-parents and for the believers (*when*) ups[110] day (*of*) the reckoning. | رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾ |
| 42. And let-not assuredly [*you*[s]] count Allah (*is*) a neglector *a'n* (*regarding*) what work the *dha'lemoona*[111] (*injustice-doers*); verily only [*He*] delays them for a day[x] gaze in it[x] the sights. | وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾ |
| 43. *Muhtt'eena* (*hasteners-gazers and extended necks*) *muq'ne'ey* (*raisers of their heads*) they[z] not *yartaddo* (*forthwith-returns*) to them their glance and their *af'edato*[112] (*keen-preoccupation of the hearts*) (*are*) *hawa* (*empty/vacuous*). | مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾ |
| 44. And let-warn [*you*[s]] the mankind (*about a*) day[x] (*during which*) *ya'atee*[x] (*approaches/comes*)[x] them the torment then say who[r] *dhalamo*[113] (*they*[z] *wronged*): our Lord let-tarry us [*You*[s]] to a near *aja'len*[114] (*term-limit*), we answer Your[g] invitation and *natta'be'o* ([*we*] *closely-follow*) the messengers; did [and][115] not had *aqsamtom* (*oathed you*[c]) of before not for you[b] of a cessation. | وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾ |
| 45. And dwelled you[z] in dwellings (*of*) whom[r] *dhalamo*[116] (*they*[z] *wronged to*) their selves[w] and manifested for you[b] how We did by them and We struck for you[b] the parables/examples. | وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾ |
| 46. And *qad* (*already and affirmatively*) machinated they[z] their machination and Allah has their machination[x] and *en* (*albeit*) [was] their machination *letazola* (*to terminate/cease*) from it[x] the mountains. | وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾ |
| 47. So let-not assuredly reckon [*you*[s]] (*that*) Allah (*is*) *mukh-lefa* (*not-fulfiller* [*He*]) (*of*) His promise (*to*) His messengers; verily Allah (*is*) Mighty, revenge-possessor. | فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۗ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾ |
| 48. Day the Earth[w] (*is to be*) substituted other than the Earth[w] and the skies[w] [*too*] and appeared/outstood for | يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ |

[108] The word used in The Qur'an is "**تقبل**," *not* "**إقبل**"=accept. Thus, "**تقبل**" means accept with *clemency or mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, **تقبّل**= *let-clemently accept* [*You*[s]]!

[109] The speaker's pronoun "**ي**" in "**دعاء**," by Arabic (*linguistic*) Rule, is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

[110] The word "**يقوم**" = "*up*" = "*get up* or *rise*" (*in the intransitive sense*), i.e. *happen*!

[111] The "**ظالمون**" = "the injustice-doer," as "**الظلم**" = "injustice!"

[112] The Arabic word "**الأفئدة**" is plural of "**فؤاد**" = keen-preoccupation of the heart!

[113] See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"

[114] The word "**الأجل**" means term-limit, see **اللسان**!

[115] The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (**أ**), (**و**), (**لم**) "**أولم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (**و**) = (and) component is (**و**) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

[116] See footnote 2742 regarding "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"

| | |
|---|---|
| Allah, The One The *Qahha're* (*Ever/Stout Subduer*). | ٱلْقَهَّارِ ﴿٤٨﴾ |
| 49. And [*you* [s]] see the criminals, then-day iteratively[117] bounded in the fetters. | وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ﴿٤٩﴾ |
| 50. Their *sarabeelo* (*raiments/mail*) (*are*) of pitch; and overlays their faces the fire[w]. | سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ﴿٥٠﴾ |
| 51. To requite Allah each self[w] what it[w] earned[w]; verily Allah (*is*) swift (*in*) the reckoning. | لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ |
| 52. This (*is*) an announcement[x] for the mankind and to (*be*) warned they[z] by it[x] and to know they[z] that only He (*is*) *Elahon* (*Deity*) One, and to *yadhdhakkara* (*repetitively-reminisce*), the *alba'be*[118] (*the hearts-intellects*) possessors. | هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾ |

117 The word "مقرنين" for "التكثير," see التاج and البصائر!

117 See the *Lexicon* attached to this *Translation* for The Qur'an's *characterizations* of "ذو الألباب" = the *albab's* possessors!